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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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Of Prayer, Its Nature and Use, as a Part of the Christian System.

BY HON. JOEL TIFFANY.

What, in character, are the objections which the unbelieving urge against the Christian system as rendering it unworthy of the faith, confidence and trust of all men? What one of its fundamental principles can be expected to be untrue, or as not calculated to secure the highest good of the individual and the race, if accepted and practiced in its spirit? It asserts the existence of a Supreme Being as the Universal Father who becomes the Creator and Providence by which all things subsist. It asserts the infinite, the eternal, and the absolute presence of this Father by every perfect attribute; that he alone is essential goodness, as proceeding from essential love; that every human individual is the subject of his love, and the recipient of his bounty; and that the only limitation to one's reception of divine goodness, is his capacity, determined by status—in himself; that in divine order all things tend to bless the creature, and to advance it to its supreme destiny. It asserts that man is the child of this Universal Father, created in his image, and destined to come into his spiritual likeness; and it teaches, as its doctrine, the way or the manner in which man is to seek and find that completeness which will cause him to become perfect as the Universal Father is perfect; and this way or manner consists in causing the individual to conform to the requirements of the moral virtues, in spirit and in truth—to live and to act in all things for the welfare and happiness of all intelligent conscious beings; to love all and to do for all what a pure and holy love would dictate. Who will not admit that the teachings of the Master, if perfectly obeyed, will bring the individual human to the stature of perfect manhood? To these questions I await an answer, after calling attention to the special fact, that Jesus instructed those who desired to know what to do (?), to seek first the kingdom of heaven and its righteousness by becoming perfect as the Father in heaven is perfect; that is, perfect in love, in truth, in purity, in fidelity, in holiness or self-faithfulness, in justice, in goodness, constituting all righteousness—thus coming into a state of oneness with God and his government, and thereby becoming a recipient of the Divine Blessedness. And he further declared, that this status was to be acquired by means of prayer and fasting in its inmost or spiritual sense.

This leads me to consider what is prayer in the Christ sense, as distinguished from prayer in the theological sense as practiced by the Pharisees and the heathen, which practice he discountenanced, and told his disciples not to engage in it. Prayer in its inmost sense, is a spiritual exercise, consisting in an earnest aspiration or desire on the part of the supplicant to attain to his highest and best spiritual condition, in which he can commune with the spirit of the Infinite and Perfect Being, which in his ideal, is, the highest, the holiest and best. In this effort, if sincere and earnest, the supplicant enters his highest and best spiritual condition, and for the time being, is truthful in spirit, is pure in heart, is holy in desire, is just and faithful in purpose, and, in status, he draws nigh unto the Heavenly Father.

The religiously infidel and unbelieving often inquires of the earnest supplicant, what is the use of praying to your God? Do you

expect to cause him to change his purposes or his mode of operations in consequence of your petitions and prayers to him? Do you expect to inform his understanding, to change his purposes, or to induce in him a better will in respect to the accomplishment of that which you seek? You say, He knows what things you have need of before you ask Him; and that he is more ready to give you all good or needful things, than earthly parents are to give good things to their children. Why, then, need you pray to him for those things you desire, when he knows already whether you need them or not; and as your heavenly parent will give them to you if they are for your good?

These are very serious questions arising in the mind of the humble and earnest supplicant; and his only answer is: "I don't know how my prayers are to become effective. I only know that God says, 'I will be inquired of by his people; and I feel in my soul the need of prayer; and I feel also the use of it. I feel that it gives me strength and encouragement; that it refreshes my spirit and brings me nearer to God. It brings to me peace and quiet; and in some way it supplies a need which can be supplied in no other way. In prayer I seem to draw near to The All True, The All Holy, The All Just and The All Good and there seems to be an inflowing into my spirit of that which strengthens and lifts me to a higher spiritual condition and which causes me to walk in the paths of righteousness. I do not know how prayer operates upon me or upon others; but somehow it does operate to bless me and to help others; and therefore I pray to God, my Heavenly Father, asking for that aid which I am sure He will give if I ask for it in a proper spirit."

Now this answer cannot be gainsayed, because it is true. There is that in earnest, fervent prayer which supplies a need, as really as does the eating of food. The common mind, uneducated in the science of physiology cannot tell how the eating of physical food satisfies the demands of hunger; and if he did not eat until he did understand how eating operated to supply his physical needs, he would perish without ascertaining the mode of divine operation in that respect. It is because man does not know the rationale of these operations that the commandments are given, and become valuable as a means of directing one how to walk, and what to do until he arrives at a state in which he can be instructed in these things.

We can learn valuable lessons as to the mode of divine operations in all the departments of existence; and when we have learned thoroughly the Divine method in one department, we shall find it easy to perceive the same or a similar method in all. Wherever there exists a need, there exists a Divine and orderly method of supplying the same, which, in all cases involves reciprocity as well as impartation; reciprocity on the part of the needy, and a presence capable of giving the supply. In all cases there must be these concurring conditions. And as the Divine Presence by all its perfect attributes is every where present, therefore with the spiritually needy one, the all-important question is one of reciprocity. The supply comes from the Divine, while reciprocity is condition upon spiritual status in the recipient.

Reciprocity in the individual must precede supply; and as reciprocity depends upon status, and status depends upon individual effort as manifest in seeking, in desiring, in asking, in prayer, the individual becomes in a very great degree responsible for his spiritual status, and hence for his reciprocity. Therefore the individual, if he would obtain spiritual blessings, is required to ask, to seek, to knock, etc., with the assurance that this duty well performed on his part, will secure the blessing. As a petitioner one may ask and receive not because he asks in and from the external, for the granting of that which is external; and which depends not upon spiritual status in himself.

The difference between prayer and petition is forcibly and beautifully illustrated by the teachings of Jesus in his discourse entitled, The Sermon on the Mount. He had been with his disciples for some time, and had not instructed them in the nature and use of prayer; and they came to him and requested him to teach them how to pray as John had taught his disciples. Whether he did so or not on that occasion it does not appear; but in this discourse he gave very definite instructions as to the manner of seeking communion with the Infinite Presence.

God, as the inmost fountain of life and love, dwells inmost in all men; and he works from that inmost of the soul to sanctify and redeem; and it is in this inmost of the spirit where the Divine Presence is to be sought, and where the Divine kingdom is to be established. It is the inmost nature in man which constitutes the religious nature, and it is from this nature that his aspirations for the good, the pure, the holy, just and true arise. It is in this inmost nature in man that heaven is to be established. Here it is that God is to be enthroned, and here in this inmost nature the spirit of truth is to come and abide forever with the individual and lead him into all truth.

True prayer, therefore, consists in withdrawing from the external and carnal condition of the mind, that is, of the perceptions, affections and cognitions; and seeking those interior states in which greater nearness of state and condition to the Divine Father is attained. It is in reality an effort of the soul to become absolutely truthful, pure, holy, just, faithful and good, that it may commune with the Divine Spirit and derive such blessings as are incident to such communion.

This essential condition is found by withdrawing the mind from all externals. In thought, in feeling, in desire and aspiration, that in its conscious perceptions it may dwell in its inmost state, in the presence of the Divine in the inmost of the soul. This sense of need giving impulse to prayer, arises instinctively in the spirit, as the impulse to take the mother's breast arises instinctively in the new born babe. It is the Divine love doing for the spirit, that which needs to be done, until it is sufficiently unfolded to perceive and act for itself. Prayer, therefore, in its spiritual and religious sense can reach to the Divine only when offered in the inmost of the spirit; for in that state only can the soul come to the Father in the Heavens; and receive from Him that effluence which can supply its utmost need.

The effort of the soul in offering its prayer is to find a state of oneness with the Divine Father, that it may dwell in Him and that He may dwell in it. Comprehending thus the nature of prayer in its spiritual and religious sense, and comprehending the state of the spirit from which alone it can be offered, and the uses of the same when offered, we are better enabled to understand the significance of the language employed by Jesus, when he instructed his disciples how to pray. We also are enabled to understand why some had not exercised them in the art of praying, in public as the Pharisees and hypocrites did.

Said he, when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the crossings of the streets, that they may be seen of men. But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father who is in secret and thy Father who seeth in secret shall reward thee openly. And when ye pray use not vain repetition as the heathen do; for they think they shall be heard for their much speaking. Therefore be ye not like unto them; for your heavenly Father knoweth what things ye have need of before you ask Him. By these instructions Jesus very plainly taught that the use of prayer is not to inform God of one's needs or desires. Nor is it to argue with God, to induce Him to supply the same; because the Father is always ready and willing even more willing than are earthly parents to supply the needs of their children. He taught that real prayer in the Christ sense, calls the individual to the closet with closed doors, that he may be free from all external influence, with none but the Divine ear to hear his holiest desire, his deepest wish, his absolute needs.

By prayer in the Christ sense, one seeks to become absolutely true, pure, holy, just and good. And he seeks to be free from external influences that he may be so. Every earnest soul who has sought communion in the closet knows that there he is truthful in spirit; there he is pure in heart; there he rises to his best spiritual condition, and as he yields all into the keeping of the Divine Father, he receives of his Infinite Fullness. Therefore prayer is peculiarly an exercise of the closet; and it can not be truly engaged in, if disturbed by the presence of others so as to be called out into the thoughts, feelings and external calculations as to its appropriateness or its effect upon others. Therefore, said Jesus, when ye pray, enter into your closet; and when ye have shut your door, pray to the Father in secret.

But where is this closet to be found into which one must enter, and shut his door against all intrusion from without? where he is to hold his secret trust with the Divine Father? where he is to erect the altar on which his silent offerings are to be made? In what direction must one seek to find the way leading to this closet and this altar? There is but one answer. The closet which is to become the audience chamber of heaven, and within which Divine Love will meet the soul in secret trust, is to be found in the inmost where the Divine Father forever dwells as Creator and Providence. And the altar upon which all sacrifices and offerings are to be made, is the heart the seat and center of the affections, as the life of the spirit.

Entering into this closet and shutting the door for prayer, consists in withdrawing the thoughts, feelings and desires from the external, from all disturbing influences, which in any degree tend to interrupt our inward journeyings to that spiritual tabernacle with its sanctuary and its ark, containing the tables, upon which God has written with his own finger, the law and the testimony which gives the soul redemption and salvation. The call for prayer is that which seeks to bring man into this inmost sanctuary, that he may be able to make his offerings and receive his spiritual blessings. And it is the Divine voice heard in this inmost temple which is continually saying to all existence, "Come up higher." It is the voice of the Christ, saying to humanity, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Thus, the use of prayer in the Christ sense, is to bring the soul into its more interior condition, where its capacity is both enlarged and quickened. Divine Love and Wisdom are there forever present, to hear and answer all earnest and fervent expressions of spiritual need.

But to enter this closet and to approach this altar, the supplicant must come in a spirit of faith and trust; in a spirit of truthfulness and sincerity; in a spirit of purity and holiness; in a spirit of gentleness and love; and thus entering his closet, he must shut his door against all intrusion from without, that nothing obstruct in him the conscious inflowings of the Divine Spirit. Here it is, and upon these conditions, and by these

means, that the promise of Jesus to the real supplicant is realized. He then asks and receives. He then seeks and finds. He then knocks and the door is opened unto him.

God the Father as Divine Providence, is every where present, and is always ready to bestow upon his human children of his own Infinite Fullness, both in this life and in that which awaits us; and the reason that all do not receive of such fullness, is, that they do not seek in themselves those conditions of reciprocity which are indispensable to enable them to receive. They do not ask from a condition in which they can receive; and they do not seek such condition from which they can ask in spirit and in truth. They do not knock at the door which leads to such condition. In short, they do not keep the commandments.

The difference between true prayer offered from the closet of the soul upon the altar of the heart in the Divine Presence and that formal petitioning, called prayer, offered in the synagogues, in the streets, and in other public places, as a formal service, or as a religious duty, is as great as the difference between the carnal and the spiritual man; as between the unregenerate and the regenerate man; as between the love of self and the love of God; as between the anti-Christ and the Christ of God. Petitioning belongs to the legal system; praying to the Christ or the Christian system.

With the earnest seeker after the Christ status, while on his way calling for assistance all along the road, petitioning has inmost in it, when sincere, the spirit which leads to prayer. It is a kind of John Baptist preparing the way and making the path straight, for the incoming Christ. It lifts the thoughts, feelings and desires of the supplicant to the highest and best spiritual status that is in him; and brings his life into that part of his being, which is toward God, and which tends to awaken in him hungerings and thirstings after righteousness. While it does not bring him into the clear light of the sun of righteousness, it does turn his face toward the rising sun, that he may catch a glimpse of the dawn as it begins to streak the east.

In his petitions he may ask for things imperfections and imperfect affections. But there is in the true religious petitioner a desire for the higher and better; and he is making an effort to realize it, which is a step in the right direction; and, if earnestly and persistently practiced in a spirit of truthfulness, it will cause the door to be opened, through which he will enter to receive higher perceptions, purer affections and holier aspirations for the attainment of the status of perfect manhood in Christ. But this will be so only with those who are earnest, honest and sincere in their petitions; who have faith and trust in the Divine Father; and who thus seek to know and do his will without being moved thereto by selfish considerations, in any of their many forms of manifestation.

(TO BE CONTINUED.)

Two True Men.

O. H. P. Kinney—William Denton.

To the Editor of the Religio-Philosophical Journal:

Two true and gifted men have begun their higher life. Mr. Kinney's was as near a perfect life on earth as is seen once in a century. Holding official trusts, having much political influence from his clear judgment and sagacious foresight, no man ever questioned his honor, or his fidelity to his own convictions. He earnestly advocated what he believed to be right. An avowed Spiritualist, where such opinions were not popular, he never compromised in speech or action; frank and outspoken there was such rare sweetness, such harmony and self-poise in his nature, that none could condemn him. A simple modesty made the fine eloquence of his public speech all the more captivating, and all the more a surprise and a delight. "What a precious friend! What peace and serenity of spirit filled the very air around him! How perfectly men trusted him! No marvel that a great multitude were at his funeral. Lyman C. Howe's tribute to his worth in your columns was well deserved. He knew him longer and better than I did, and his exceeding worth grew in one's mind the more he was known.

My valued friend, William Denton, whom I have hardly seen for years, has gone where there is ample scope for wider research. Tender and true; gentle as a lamb, but braver than any lion; upright and downright; full of enthusiasm; an exact scientist and a decided Spiritualist; the best popular geological lecturer in America, with an unrivalled power to make the details of that noble science glowing and poetic, and full of entrancing interest and solid value; of untiring industry, and a persistence that conquered all obstacles; of a moral courage that knew no fear; a warmth of beautiful affection to family and friends, and a clean life devoted to true ends. He grew, too, in spiritual insight and religious depth. Called an iconoclast and a destructive heretic by many, he was, after a manly and genuine way, a religious man, full of reverence for truth and goodness.

He was of great value, because he could be relied on to stand firm and to speak plain. Gentleness was his great virtue, and for all cant or sham, for all shabby morality or specious pleas for vice he had a frank contempt. What a romance was his life! Working his way up through obstacles that would have appalled most men; "bating no jot of heart

or hope;" always looking upward—that was the secret of his inspiration.

And now, on a distant Continent beyond the wide Pacific, comes the great change to him. How it came we know not, as yet, but even if by some rude shock, that would soon be over, and he would be at home, self-possessed, buoyant and active as ever; for he knew something of the Summer Land whither he has gone, and could soon realize the largeness and naturalness of life there. It is needless to say: "Peace be with him," for peace is with him, and courage and new enthusiasm for his work; and the love he bore those near and dear on earth—that, too, is deeper than ever.

G. B. STEBBINS.
Detroit, Mich., Nov. 22nd, 1883.

Letter from Mexico.

AGNASCALIENTES, Mexico, Oct. 30th, 1883. We have here a city of 20,000 inhabitants, situated in the usual Mexican way, at the foot of a long valley and surrounded by high mountains. The elevation of this place above the ocean level is said to be 7,000 feet, and though across the range of mountains on the west only 300 miles, the temperature is very great; here the climate is really delightful. In this latitude (21° north) it cannot be expected that the direct rays of the sun are not hot, but in the shade it is never uncomfortably so, owing to the presence of a cool breeze. At evening it is sufficiently cool for heavy clothing, and before morning nearly as great a quantity of bed clothing is required as in New England. This point is expected to become a railroad center, through the branches of the Mexican Central from Tampico on the east and San Blas on the west, making junction here; but from a conversation with the chief engineer, Major Early, I am led to conclude that Largas, a place sixty miles south of here, is more nearly the natural point of meeting, hence may secure it, though the Mexican people do not seem to appreciate the advantages of such things; they make no efforts and offer no inducements, but, on the contrary they seek to secure the highest price possible for everything that is wanted by an American. They have no business judgment or commercial sense; they have no standard of value for anything, cannot arrive at a decision as to the true value of an article, but make a guess, which is sure to be far too high; then almost in the same breath and before one can possibly reply, will ask the question, "Quanto U quiere dar?" (what will you give?) They are very crafty and quick to see that they are incompetent to deal with Americans, hence in attempting to protect themselves, they make themselves appear ridiculous by the extravagance of their demands and the rapidity with which they will recede at times. An instance illustrating this point: A party holding a vast amount of land along the line of the railroad insisted upon \$60,000 damages for the right of way. The company offered him \$12,500, and on his rejection of their offer, commenced proceedings to have the land condemned under the law as is provided in the act of concession, when the offer was immediately accepted by him. This place is said to have been founded in A. D. 1575. A monument erected in the grand plaza, is so inscribed. Let those interested read up Bancroft, and decide upon the probability of this for themselves. There is little of special interest not mentioned in connection with the country in former letters.

The name *Agnascalientes* signifies literally *agnas* (waters), *calientes* (hot), and as may be supposed, there are hot springs here. The water comes bubbling up through the fine sand at a temperature of from 20 degrees to 35 degrees Centigrade, which is equal to 68 degrees to 91½ degrees Fahrenheit; it is very clear and soft and probably possesses no medicinal quality, though it is claimed here, of course, that it has. There is a large public pool, free to all, and is continually in use by old and young of both sexes at the same time. There are also good bath houses erected over the different springs, and over the door of each is registered the temperature of the water within. The charge is from 20 to 25 cents per bath room, not to exceed one hour, nor over four persons at a time; any excess over that number, 5 cents each additional. Families take a bath room together as freely as they would surround the family pot of "chili con queso" a preparation of peppers and cheese, and a national dish.) It is said that when the services of a servant are required, and soap and towels are supplied, an extra charge of 6 cents is made for towels, and 2 cents for soap. There are about fifty of these rooms, and the demand is larger than the supply. A "secco" (ditch) conducts the water from the springs to the city, cemented on the bottom about two feet wide and the sides about three feet high. This is over half a mile in length from the springs to the railroad, to which place it is open at the top, and all along it may be seen the *lavanderas* (washer women) pursuing their vocation quietly among the *pueblos* (common people) of all ages, sizes, colors, sexes and condition, bathing themselves. The street cars run along the line of this *secco*, and a ride there presents a scene not again to be desired, and serves to increase one's constantly gnawing wonder upon what the Mexicans base their claim to refinement, though in justice to the *gente fina* (upper class) it should be said, that their ladies do not indulge in the public baths. There are two lines of street cars, one starting from one side of the plaza, the other from the other, but soon coming together

Continued on Eighth Page.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility for the opinions expressed by Contributors and Correspondents.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, December 1, 1883.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

The New Interest in Psychological Facts—Its Significance.

Popular newspapers go with the tide, and mirror the thought of the day—be it good or bad. Very remarkable and noteworthy is the growing frequency of published reports of trances, fulfilled dreams, "faith cures," magnetic healing and the like, with names given and the good standing of the parties endorsed.

It is safe to say that ten times as many of these incidents get into print now as ten years ago. A pile of them lies before us, clipped from newspapers of all shades of politics and religion. Here is a Memphis Avalanche report of the finding of papers worth thousands of dollars, by a dream in which their departed owner appeared and told where they were.

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That same leading daily journal gives its own reporter's account of an interview with Miss Jennie Smith, of Baltimore, a delegate to the late National Convention of the Women's Christian Temperance Union in Detroit.

How can I tell what followed or how can you credit it? A wave seemed to sweep through me, and I then felt an electric shock creep up me. A powerful battery could not have produced a more distinct impression.

restored a shriveled limb, and moreover, could it do away with the other maladies to which I was subject, and which immediately after disappeared? A consciousness that what is called a miracle was about to be wrought on me, filled my brain and heart.

We lately gave, from the Vassar Times (Michigan), an equally remarkable statement of the cure of Mrs. S. L. Tower, which that lady attributed to spirit-influence.

All this has also another significance. As we grow in spirit, the Spirit-world can better meet us and help us. As we reach up, more angel-hands reach down. These many signs tell of great efforts making in the spirit-land for our help and health of soul and body.

These remarkable facts call out a deal of shallow and senseless comment, yet out of this will come light. How supreme is the human will in the agony of prayer, conquering bodily ailments, bringing the very angels near to heal and bless, making the spirit within so full of strength and harmony that the poor body therefrom gains health!

His, and not his, are the laws He slings, and their time Is his, and not his; and the praise And the pride of a name.

For voices pursue him by day And haunt him by night, And he listens and needs must obey, When the Angel says: "Write!"

Mrs. C. Fannie Allyn at Lester's Academy.

Mrs. C. Fannie Allyn delivered a characteristic address at Lester's Academy, No. 619 West Lake St., last Sunday morning, her subject, "Temptation," having been chosen by one of the audience.

Mr. Geo. S. Bowen, ex-Mayor of Elgin, Ill., is President of the Elgin Electric Light Co., and his son, Mr. Geo. E. Bowen, Secretary and Treasurer. Saturday night, November 24th, an illumination of the city took place.

Henry Slade informs us he will start about December 1st, on a professional tour through the Southern States.

The Danger of To-Day.

While our politicians are busily trying to discover who shall have this or that office, our clergy denouncing agnosticism and rationalism, every separate interest having its own centre to which all other interests seem subordinate, there is a danger looming ominously over us all, terrible in its scope and range, which men seldom speak of, because they do not perceive it, or perhaps for the same reason that travelers in the Alps are forbidden to whistle, lest the vibration of the air should increase the danger of letting loose the avalanche.

Capital and labor have never been very cordial friends, and for years past their mutual jealousy has been tending towards mutual hate. Neither can do without the other; both wish they could. They were never in fiercer antagonism than they are to-day.

A Senatorial Committee sat in New York gathering testimony on the relations of Capital and Labor, and it is in evidence that the Western Union Telegraph Company has absorbed forty-six companies, expanded their honest capital of \$20,000,000 to \$80,000,000, by watering the stock \$60,000,000.

On the other hand workmen have their jealousies, which largely prevent combination. Strikes are rarely successful, and still more rarely, even when successful, have they returned to the striker the loss by enforced idleness while the issue was in doubt.

It is not the question now, who is in fault—both sides are wrong, and each is seeing only how tremendously wrong the other is; and Capital is every day becoming more exacting, Labor every day less yielding.

Carlyle, in his "Past and Present," suggestively says: "The nobles of France declared they could not live upon the fair rent of the soil of France; they must be exempt from taxes also. Three years from that time they were tanning human skins at the tanneries at Mendon."

Few people engaged in absorbing business of their own, ever think of the enormous number of poor and dissatisfied people there are in our great cities, or have any conception of what just cause there is for complaint.

Nay, our great corporations are no wiser, for they, too, judge of them as to their effect on their profits, and do not see that their very existence is imperiled. Behind all the strikes to-day is the menace of a grand strike that shall hurl law, religion, the family and the government in one hideous ruin.

There is no way of curing these evils and averting the terrible effect of them? Yes; many remedies are proposed. The politician argues it is only necessary to elect his candidate; the clergyman would issue large numbers of tracts, headed, perhaps—"Servants be obedient unto your masters;" a boundless issue of paper money; suppression of liquor selling; limitation of sales of public lands—almost every one has his pet medicine, sure to heal all disorders of the body politic.

The Archbishop of Canterbury, in view of his discovery in London of whole families employed in making match boxes for four and a half cents a gross and paid only eight cents for making an ulster, concludes that the only remedy is emigration. This remedy is obviously unsuited for our country.

What can Spiritualism do to save the country? It can teach a higher standard of duty than human law; a certainty—of many things—to take the place of the dreamy, doubtful theology of the day; can reveal the power of

a new form of combination, one that is to help others; can teach men to appeal to nature rather than the Bible; to God's act rather than men's word about his act. It can teach men to "suffer and be strong," where suffering must be, but to be bold in attack when another is to be wronged. It can teach men to find their joy in the happiness of others; that wrong hurts the wrong-doer more than the wronged.

No law or combination can be made that unscrupulous men will not evade or pervert, except a combination having no selfish element in it, no personal good sought, no set of opinions urged, no theories maintained, but organizations all over the land that shall be helping hands wherever help is needed.

Remarkable Incident at a Hallowe'en Gathering—Dread Fulfillment of a Promise.

An incident of a rather peculiar nature occurred in Montreal, Canada, as set forth by a paper in that city, on last Hallowe'en, which has given rise to considerable conjecture and surmise. The facts, as obtained from one of the participants by a representative of The Gazette, briefly stated are to the effect that seven young ladies, all of Montreal, at a Hallowe'en gathering ten years ago agreed to meet again on the same evening ten years after; the stipulation was "dead or alive," the young lady who made use of that expression reminding the other six of their agreement a short time after by sending them each an invitation for October 31, 1883.

The remainder of the ten years rolled by, and the time for the reunion came. Accordingly, on All-Hallow eve the six met at the house of two of their number, who were sisters, for tea; but, according to the original agreement, a chair was left vacant for the missing one. This chair was draped in black, while in front of it on the table were some withered flowers, gathered from the grave of the deceased. Nothing remarkable occurred during the repast, save that the young lady next to the empty chair spoke of a strange nervous sensation, but this was not thought of at the time.

Only one of the six failed to see the figure at all, she having in both cases been too late, consequently she was very dubious, and believed the apparition to be merely some kind of a practical joke, and at once went and inspected the door of exit, but this was always kept locked and latched from within, and was found to be still secure, so the trick theory was apparently out of the question as a solution of the mystery.

The Gazette's informant saw the figure twice, and describes it as being "just the right height"—that is to say, very tall, and wholly draped in white; no hands nor feet were to be seen, and the face was concealed; it seemed to glide rather than walk, and moved very quickly; it did not touch the door at all and did not appear to pass through it, but the door seemed to open of itself and close behind the figure. The sensation produced by the figure was as if it were chucking to itself on having kept the promise to be present, and laughing at the scare produced—at least the young lady informant states such to have been her sensations in so far as she had any apart from the dominant sense of fear.

Mr. Edwin D. Mead of Boston will give a course of six lectures upon "The Pilgrim Fathers," at the Church of the Messiah, Michigan Avenue and 23rd Street, on the evenings of December 3rd, 6th, 10th, 13th, 17th and 20th. Course tickets, \$2.00; single lectures, 50 cents. Mr. Mead is a fine essayist and a very scholarly man, thorough and conscientious in all he undertakes, and will not fail to interest, entertain and instruct his hearers. His subjects are "Puritanism," "New England in England," "New England in Holland," "Plymouth," "Bradford's Journal," and "John Robinson." Mr. Mead will also give the same lectures at Unity Church, Dearborn Avenue and Walton Place, the evenings of December 4th, 7th, 11th, 14th, 18th and 21st.

Fred. S. Bowman, former editor of Inter State, Gary, Dakota, has moved to South Le Beau, Dakota, and is now publishing the Le Beau Pioneer. We wish him success.

Appeared in Dreams.

From Newark, N. J. comes a curious story. Sarah L. Kridel, an old and respected lady resided there. She had five sons and four daughters and twenty-eight grandchildren all of whom lived near her.

Ten years ago Rachel, a young daughter, her mother's pet, died and was buried in the Hebrew cemetery on South Orange street. According to the story of Mrs. Fruber, the eldest daughter of Mrs. Kridel, who lives but a few doors from the late residence of her mother, Rachel appeared to her in her dreams at various times during the last few years. Until two years ago, however, she refused to make known her wants. "My sister always appeared to me," said the lady, "just as she was accustomed to come to me in life; not, as is usual, in the form of a specter. Two years ago this fall we had been talking at home about buying a plot in the cemetery and removing the body of Rachel thither. That same night after I had been asleep but a few moments, I saw my sister standing by the window in my sitting-room, while I, in my dream, sat in a rocker. At that time she appeared in the shroud in which she was buried, and I could plainly discern the needlework upon it. I said: 'Rachel, what do you wish?' And she answered, speaking very softly and slowly: 'My bed over yonder (pointing out the window to the cemetery) is very lonely. There is room for one more there by my side. If mamma or any of our sisters should go across the river, tell them to come to me. On my right is room for mamma, but then there should not be room for her here, then give her my grave and let me rest in her arms.'" Going to the cemetery the friends found space for the burial of another person, and purchased it. Mrs. Kridel in a short time thereafter was taken sick and died. In her last moments she several times called the spirit girl's name, and at one time a smile mottled her face, while she murmured, "Yes, I'm coming." During one of her rational spells she promised her family to visit them if it was in her power, and endeavor to console them in their bereavement, and the daughter declares she will not be surprised to see her mother again before long.

The Woman's Tribune, published by the Nebraska Woman's Suffrage Association and edited by Mrs. Clara B. Colby of Beatrice, Neb., has just started out upon its mission to enlighten the women (and men, too) upon the Ballot, etc. The editor says:

"The conditional number of The Woman's Tribune having been received with much favor, it has been decided to continue the publication of it, making it a weekly devoted not only to woman's political interests but to her interests in all fields of labor and thought. It is issued at the low price of \$1.00 a year that it may be within the reach of all. It is expected that friends of progress will assist this paper with money and with thought. As this number indicates, The Tribune is intended to be not only a record of what has been accomplished, but a basis for the study and work of both individuals and clubs. The law course is begun this week as a regular department, under the management of Mrs. Bittenbender, and this will be continued every two weeks, alternating with a course in civil government. The Tribune hopes that every person who reads this number may like it so well as to become a permanent subscriber." We wish the ladies success.

The Rostrum is the name of a fortnightly publication just started at Vineland, New Jersey. Mr. J. Clegg Wright, the lecturer, is announced as editor and Mr. A. C. Cotton, a mill owner and real-estate agent, as publisher and assistant editor. We make the following extracts from its editorial matter.

The Rostrum is a new claimant and aspirant for public favor and patronage. It seeks to contribute light to the dark which already exists, and help in the discussion of all the great questions of the day. Its motto is Liberty, Equity and Fraternity. Mr. J. C. Wright at Vineland. This noted English trance orator occupied the rostrum at Comopolitan Hall the last two Sundays in October. Two audiences have been attracted to listen to his guides. The lectures have been of a high order of excellence. During the two weeks he has spent with us he has delivered several week evening lectures and held circles which have been well attended and given the greatest satisfaction.

Mr. Wright is controlled by a variety of spirits, but the broad Lancashire humor of John Shaw, the profound metaphysical intellect of the spirit of George Bushner and the terse style of the orator are extremely enjoyable. Curran's Mill, on 6th St., opposite Landis's old mill, shells, saws wood, etc. Constantly on hand—ground bone and oyster shells for poultry and fertilizers. Pure cider vinegar for sale wholesale and retail. All orders or inquiries addressed to Box 254, Vineland, N. J. On Wednesday evening the orator on Thomas Carlyle. We purpose to make the Rostrum a lively and interesting sheet, and ask all of our friends and friends of our common cause to send us clubs and advertisements. Sample copies free. Price of subscription one year: \$1.00. Six months, 50 cents. In advance. Cash sent by money order, or if less than \$1.00, in 2 cent postage stamps.

A correspondent thinks he has a good joke on the JOURNAL in that it placed an item mentioning Major Young's visit to Chicago in such juxtaposition to an item on tramping impostors, as to make the two seem but a single item. Well, it would have been a serious joke quite likely, had some lecturer or medium been noticed instead of Maj. Young; as it would have appeared significant, our foreman now sees the point. We have cremated him, and his ashes duly encased in a glass jar and duly labeled, will remain a warning to all future managers of the composition room.

Prof. H. D. Garrison has arranged to deliver two lectures on the "Origin of Man," at the Grand Opera House, this city, on the first two Sunday afternoons in January. The subject will be illustrated by a large number of views projected by the calcium light. Prof. Garrison is one of the ablest lecturers now before the public. His addresses are always very interesting and instructive.

C. Fannie Allyn will lecture at Lester's Academy, 619 West Lake Street, next Sunday at 10:30 A. M. and 7:30 P. M. Conference and Medium's meeting at 3 P. M.

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

The Rosary of my Years. BY FATHER BYAN. Some reckon their age by years, Some measure their life by art— But some tell their days by the flow of their tears, And their life by the moans of their heart.

Spirit Voices. To the Editor of the Religio-Philosophical Journal: Meeting a friend the other day the question was asked me, "Do you ever hear spirit voices any more? And why do you not give them publication?"

Tests of Spirit Presence. To the Editor of the Religio-Philosophical Journal: I want to tell you of an interesting testimony to the fact of spirit return in my family about three years ago at the death of my father, aged 12 years.

Address of the President of the Southern Association of Spiritualists. MEMPHIS, TENN., NOV. 10, 1883. To the Spiritualists of the Southern States: Greeting: DAMA BARTHELM: The time has arrived for us to arouse from the lethargy which has heretofore characterized us in regard to the most important movement of the nineteenth century.

A Wisconsin Pioneer. Sketch of the late Gen. N. P. Tallmadge. Eau Claire, Wis.—A daylight trip from Milwaukee to Eau Claire, over the Wisconsin Central, is doubly interesting at this season.

The Brooklyn Spiritual Fraternity. To the Editor of the Religio-Philosophical Journal: A Medium's meeting was announced for the evening, and, after singing, it was placed in charge of Mrs. Stryker.

W. H. Powell—Home for His Little Girl Wanted by the Mother. To the Editor of the Religio-Philosophical Journal: The wife of W. H. Powell, the slate-writing medium, is at present living at my house, and I write in her behalf to you.

Letter from Sydney, New South Wales. To the Editor of the Religio-Philosophical Journal: My liberal association is not so liberal as its name implies, there having already been some little unpleasantness; for instance, a section of the society object to have Mr. Bright as their honorary secretary.

Forty Billion Germs. A Wonderful Theory that Concerns the Welfare, Happiness and Life of Everyone. In his quiet and cozy library at the close of a busy day sat a gentleman and his wife, he absorbed in a new book and she in the newspaper.

Investigating Spiritualism. The Committee on modern Spiritualism, composed of the members of the University of Pennsylvania, appointed under the provisions of the will of the late Henry Seybert, who left a legacy for the institution of an impartial investigation into the phenomena of so-called Spiritualism.

Organization of the Committee to Carry out Seybert's Bequest. The Committee on modern Spiritualism, composed of the members of the University of Pennsylvania, appointed under the provisions of the will of the late Henry Seybert, who left a legacy for the institution of an impartial investigation into the phenomena of so-called Spiritualism.

Concordia, Kansas. To the Editor of the Religio-Philosophical Journal: In July, this year, a remarkably small séance of two was formed. From that circle others determined to launch into experiment. All are succeeding so admirably that I feel inclined to place our experiments in the hands of your readers.

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A Woman's Heart.

Though we were parted, as though he had died, She said, I could bear the worst, If he had only loved me at the last, As he loved me at the first.

But now I'm left the hapless maiden, That ever a lover came, Since he who lit in my heart the fire, Has failed to tend the flame.

Why did he pour in my life's poor cup A nectar so divine, If he had no heart to fill it up With a draught so pure and fine?

Oh! if he were either true or false, My torment would have ended; He hath been, for a lover, too unkind— Too loving for a friend.

And there is not a soul in all the world So wretched as mine must be; For I cannot live on his love, she said, Nor die of his cruelty.

Science as a Basis of Conduct. My purpose in these papers is to show how rules of conduct may be established on a scientific basis for those who regard the so-called religious basis as unsound.

End of a Cigar! A man of letters was smoking and chatting with a physician on a Hudson River ferryboat when a stranger stopped up and asked for a light.

Newspapers. Recent developments among the press inventors of the East make it appear probable that in ten years' time, or less, the entire system of newspaper presswork will be again completely revolutionized.

First Russian Printer. The project of celebrating the 300th anniversary of the first Russian printer, Ivan Fedoroff, who died Dec. 17, 1583, has been receiving attention in Russian literary circles.

Bismarck and the Vatican. Bismarck has sent another notification to the Vatican. He declines to accept the Papal excuse for refusing to accede to Germany's demand that Cardinal Ledochowski, Archbishop of Posen, and Cardinal Melchers, Archbishop of Cologne, be deposed from their Bishops' offices as persons entirely objectionable to Germany.

SANTARIUM. Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 30p., note, cost free.

Becherism. Mr. Becher is quoted as saying that preachers who conscientiously stay away from the theatre not only lose a great deal of innocent pleasure, but are deprived of what would be of use to them in their clerical calling.

The Church Bell Must Go! A local religious organ says: "The Independent has joined in a tirade against the church bell. It declares the old bell a nuisance when it annoys the people in the neighborhood."

If Success be the true test of merit, it is a settled fact that "Brown's Branched Troches" have no equal for the prompt relief of Coughs, Colds, and Throat troubles. Sold only in boxes. Price 25c.

Hah! The Italian Catholics think the people of the United States are suffering for want of a Papal Ambassador to Washington. The Diritto believes "the American Congress would approve of such an appointment."

Headache banished by Dr. Benson's Celery and Chamomile Pills, nervous or dyspeptic. 50c. Drug-chamomile.

The charities that soothe and heal and bless are scattered at the feet of a man like flowers.

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